352 legs; thongs of sundried oxhide interlace the wooden frame diagonally giving the bed a springy quality. In case of great poverty, wooden slats are used instead of oxhide, and a cowskin is placed on top. The leather alga seems to resemble the leather thong bed of ancient Greece.

354 (4) The fireplace set up front of center, 5 of 3 cornerstones ("medeja", or, "gulcha"), so that the broad baking-pan and clay cooking pots are well supported.

352 [251] (5) From the center pole to the rear are various clay bins ("riq", made of a frame of willow branches, cowdung and mud) [415] holding threshed grain. Behind the fireplace is the "gurej", the storage space for plow, axe, adze, beer and water [482] pots, skin sacks for transporting grain to market; sometimes a litter ("qarēza") used for transporting rocks, beams, sick or dead persons, the wounded in war, and formerly an [251] indispensable equipment for corvée. Also behind the center pole is the indoor grain bin made of concentric rings of clay and fine straw, dried outside, and inside assembled to a height of 60".

(6) In front of the center pole stands the portable "massob", the table woven tightly of reeds in the shape of a round breadbasket, on which the daily bread, "enjara" is served. A small massob may have a diameter at top of 18" and may be 20" high. The height would come from a triangular leg of 7", on which an inverted, triangular leg faces upward 10" in the manner of an hourglass; and another 3" from the height of the top tablet. The hollow leg tapers to a waist, then widens again toward the top. It has a depression in the center, so that the spiced meat stew can

462 or will be described under "division of labor by sex".

462 252 The hardest daily work of the female is the pounding and/or grinding of grain. Sorghum(mashella), barley, even shembera peas and pepper, are dehusked by pounding with an up-and-down motion in a hollow wooden tree-trunk, with a stout wooden pestle. After that, the grains are usually left overnight in water for softening. The next day they, as well as the common tyeff grain, are hand-ground on an inclined flat stone, by use of a smaller stone of different type, weighing as much as 4-5 kilos, with the same back-and-forth motion of ancient Egypt, rather than rotary. To produce flour for the entire family takes the better part of each day.

316 462 [482] The woman carries water from the valley every morning, sometimes several kilometers, in a heavy earthenware pot tied to her upper back. It weighs 20 kilos when full. Only during the 3-months rainy season can she use nearby brooks and temporary watercourses. This female task makes it possible to locate hamlets on or near hilltops, far from water in the dry season, but safe from flooding in the rainy season.

462 251 Kitchen duties of the female, besides cooking and daily baking of "enjara" bread, includes also the processing of meat for later use. After slaughtering, done by men because of the religious significance of this duty from which women are excluded, she cuts the meat into thin strips, called "zelzel", dries them in the sun to leather-like toughness, then stores them in the hut for the next feast, for use in the stew called "zelzel wot". Food -

3: Buxton Y-5 (1946-1948)1949 MP5 Amhara MP5

312 the downward side but is sloped on the up-hill side and therefore triangular in section. The filling-up of the empty space behind the wall, to the new terrace level, may be partly accomplished by hand but tends to be left to nature. During the rains, especially on the steeper slopes, there is a continuous downward movement of soil, which is arrested by the terrace walls and the pockets above them gradually fill up. In the course of centuries an immense amount of simple terracing of this kind has been done, the effect being to accentuate the existing irregularities of the steeper slopes. The landscape has certainly been greatly modified in this way, but it is often impossible to tell at first sight whether a given feature is natural, or partly or wholly due to terracing. It is obvious that such terracing has not only provided additional acreage for agriculture but also served the useful purpose of saving many steep slopes from excessive erosion. In several parts of Ethiopia, including this area, I have seen slopes under cultivation which were so steep that the soil, when loosened and disturbed, would slide away downhill. At first sight one would suppose that such slopes must be completely denuded after a few seasons' rain. The fact that this does not happen is due, I believe, to the vast abundance of stones in these soils, every one of which acts as a minute barrier arresting the flow of water and silt. Nevertheless such slopes, unless terraced, clearly cannot survive indefinitely under cultivation.

443 Surplus produce is brought in to the big weekly market at Debra Berhan
[487] which is both the commercial and the social centre of the whole district; all the main routes radiate from it. Every Saturday morning these routes are thronged with market-goers, who can be seen moving along in an almost continuous stream, the well-to-do mounted on mules, the majority on foot, some driving laden donkeys and pack-mules. The products of this countryside are few, and there is little food surplus, but some wheat and barley come to market, also eggs and chickens and a good deal of butter. Some honey (used in making the local mead or *tej*) comes in, and beeswax is collected for export. Firewood, a scarce commodity on the plateau, is carried in in quantity. *Gesho*, the fermenting agent, comes up from the gorges. There is plenty of earthenware, made on the plateau nearby. From the district of Menz to the north come excellent felt blankets and burnouses. Traders from farther afield bring salt from the desert, partly in the bars which used formerly to pass as currency, and raw cotton and spices from the eastern plains. Textiles and other imported goods now find their way to this market by lorry.

When, in the course of the afternoon, the market crowds begin to stream homewards, one may identify the few simple wares they have bought or bartered. Some have a bag or a bar of salt, some raw cotton for spinning or a piece of cotton cloth, some a fresh supply of coffee-beans, some a bottle of kerosene or a cake of soap. Many have acquired earthenware water-pots or
[323] cooking vessels; the large round platters (*matad*) 18 inches across, on which
[482] the local bread is baked, stand out conspicuously for they are always carried, for safety, on the head.

771 It still remains to describe the most potent of the influences which shape the life of the country-bred Amhara—that of the Church. The priests, of

5: Bruce T-5 (1768-1773) 1804
MP5 Amhara MP5

four cuba for a pataka, each cuba about two rotol, or somewhat less. Butter, 20 rotol, for 1½ pataka, and 3½ harf. Civet, 1¼ pataka the wakea. Wax, 4 patt. the faranzola. Elephants teeth, 35 rotol for 18 patt. Water, 1½ paras the smallest jar, and 3 paras the largest. Abyssinian gold dust, 15 patt. per wakea, at Mocha. Dora, 12 measures for a pataka. The Venetian sequin goes for 2¼ patakas. 435 804

The Abyssinian grain measure is the ardeb, which, at Gondar, contains 10 measures, called Madega, each equal to 12 ounces, Cairo weight. An ardeb of grain costs 2 derims, or 2 patakas; an ardeb of teff, the same; 6 or 8 ardeb of tocusso pay an ounce (wakea) of gold, or 10 derims.

Servants Wages at Gondar *. At Gondar a maid-servant receives 15 salts per annum, and is fed in the house. A man-servant is paid 4 pataka yearly, which correspond to four wakea, or ounces of gold, Abyssinian weight, and receives besides two loaves, or cakes of teff, for his support daily. If his master is good, he sometimes gives him a little flesh, lentils, or vetches. He is not obliged to clothe him, but he sometimes gives him a pair of trowsers, which consist of about one-fourth of a yard of white cloth. 465 357

With respect to carriage, &c. three bundles of wood, which are brought from Tchagassa, three hours walking, cost a salt. The carriage of a jar, or manteca, full of wine, or honey, from Emfras, eight hours journey, pays a salt, of the weight of 3 faranzala, or so. 435 482

Thirty-three teff bread cost a salt; the loaves are about 3 lines thick, and 18 inches diameter. A pair of shoes (pantufle) cost a salt. 8¼ peeks of cloth is the least gift that can be offered in the country. 435

Bouza. Manner in which the Abyssinians make a kind of beer, that, in their language, is called bouza. 273

To make this, they use tocusso simply; but sometimes they mix it with grain (wheat), or dora, or all three together; but in ordinary tocusso is best. A jar of tocusso, or of the three sorts of grain, contains as much as is sufficient to make two loaves, that are a tenth part of the whole jar; besides which, they use about half a rotol of Ghesh leaves.

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* From this, to the 29th line of page 68, is a translation from the Italian of L. Balugani.

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11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

[MANZ]

estates" make up the most common subjects of litigation in Manz, and hardly a day passes in the courts there without a hearing on some case about *rïst*.

The Manzēs are as stubbornly loyal to their fathers' faith as they are to their land. They take much pride in the strictness with which the Orthodox fasts are observed in Manz, and in the fact that non-Christians are not to be found there. A number of legends told locally represent Manz as an especially hallowed Christian territory. One legend says that after the Crucifixion the angel Uriel gathered some of Jesus' blood on his wings and flew to Manz. Standing on the hill of Dabra Qopros in Māmā Meder, he shook his wings and thereby sprinkled the holy blood over the entire area. Another story dates the sanctification of Manz by the blood of Jesus to the time when a portion of the true Cross was brought to Ethiopia and tells of how on the way to its repository at Gishēn Māryām, in Wallo, some drops spilled from the relic onto Manz soil.[37] Still another legend relates that the Virgin Mary sojourned in Manz when Jesus was a young boy. Lake Alo Bāhr in western Gērā Meder is said to be the product of Mary's wrath—her punishment of the people who lived on what was dry land at the time for judging against her in a dispute with a local woman.

To defend his land, church, or honor, the typical Manzē is ready at short notice to fight to the death. In their own eyes, as in the eyes of others, the men of Manz are reputed for hardiness and combativeness. *Mot ged yallam* ("Never mind about death!") is the motto one governor from Manz volunteered as the key to the ethos of his people. The Manzē wants his son to be *guabaz* ("brave") and uses this term, like that of *waṭādar* ("soldier"), as a favorite compliment. The names which are characteristically given to children in Manz express this determination:

Ahidē	"Thrasher"	*Goshemē*	"Shover"
Asdangaṭ	"Frighten"	*Laṭybalu*	"Let Them Bow"
Atāmantā	"Don't Hesitate"	*Mān Yāzhāl*	"Who Orders You?"
Balātchaw	"Give It To Them"	*Nādaw*	"Wipe Him Out"
Balāy-metā	"Hit On The Top"	*Ṭālārgē*	"Powerful"
Chabudē	"Squeezer"	*Tāsaw*	"Smash Him"
Ṣhaṭṣheṭē	"Hacker"	*Weqātchaw*	"Thrash Them"

Female names in Manz sometimes reflect this virile emphasis; for example, *Hijibātchaw* ("Go Against Them") or *Asagadatch* ("She Makes Them Bow").

A common symbol of physical bravery is the *dulā*, a hardwood staff about three feet long. The Manzē is rarely seen without his *dulā*. It has many purposes—to brace his shoulders on long treks, to carry loads, to ward off dogs when he goes visiting, to support his body while listening to litigation or standing at the long church services.

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

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FIG. 18.—*Ten-year-old boy plowing*

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FIG. 19.—*Mother and daughter carrying water pots*

[P. 110-B]